cruel and dissolute tyrant that our records picture to us. It is clear, however, that the change of dynasty occurred.

The accuracy of the date usually given, B.C. 1122, is in debate, but seems to be confirmed by recent findings. The uncertainty of the chronology for the early ages of Chinese history is aggravated by the existence of at least two varying lists of dates. The Hsia, the Shang, and the Chou form the ancient period of China's history. They are properly classified together as the Three Dynasties.

We have little, if any, certain information about details of events during the initial centuries of the Chou. The ceremonies in honor of the ancestors of the family have transmitted to us names of rulers, but not much else that is dependable. Tradition has attempted to fill the gap and the supposed deeds and character of some of the early rulers of the house, lauded by the Confucian school, are part of the literary and moral heritage of China. Wu Wang, like Wen Wang, was regarded by posterity as a model. He is reported to have established his capital not far from the later Ch'angan (Hsianfu), on that broad lower portion of the valley of the Wei which, as we have seen, is the westernmost of the large fertile plains of the North and so in the region where was the original seat of the Chou power. Wu Wang is represented as having redistributed the principalities which made up the realm, entrusting to the descendants of the Shang a southern portion of their former domains, and to two of his brothers other great sections. The realm ruled over by the early monarchs of the Chou was probably more extensive than that of the Shang. China was growing.

Wu Wang was succeeded by a son, then a mere

boy, known tc posterity as Ch'eng Wang. During Ch'eng Wang's minority the regent was Wu Wang's brother, Chou Kung ("the Duke of Chou"), who had been of great assistance to the state during Wu Wang's lifetime. Chou Kung, esteemed a paragon by later generations, is said to have consolidated the power of the dynasty and so successfully to have trained the young monarch that the latter was able to reign acceptably after the regent's death. To him, too, is attributed the administrative organization of the realm on a pattern which for generations remained the model. To Chou Kung is ascribed the *Chou Li,* The Ritual of the Chou,